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THE JOURNAL OF AMERICAN FOLK-LORE.

VOL. III. — JANUARY-MARCH, 1890. — No. VIII.

FIRST ANNUAL MEETING OF THE AMERICAN FOLK-LORE SOCIETY.

THE American Folk-Lore Society held its First Annual Meeting at Philadelphia, on Friday and Saturday, November 28 and 29.

The sessions of Friday were held at the University of Pennsylvania.

The Society was called to order at 11 A. M.

Dr. D. G. BRINTON, of Philadelphia, chairman of the Committee on Arrangements, in taking the chair, regretted the absence of the President, Professor FRANCIS JAMES CHILD, of Harvard University, whose state of health did not allow him to be present. It was in no small degree owing to the labors of Professor CHILD that folk-lore had obtained some measure of recognition in America. It was the business of the Society to cultivate folk-lore as a branch of ethnology connected with history and archæology. He introduced HORACE HOWARD FURNESS, LL. D., of Philadelphia, who had consented to speak a few words of welcome.

In the course of his remarks, Dr. FURNESS dwelt on the importance which the Society attached to the study of everything that related to traditional customs, as part of the record of human thought, and on the answer which such respectful consideration of ancient beliefs formed to the charge of irreverence sometimes brought against this generation.

The Society proceeded to the transaction of business, the first business in order being the report of the Council, which was read by the chairman, such report having been adopted at a meeting of the Council held previous to the business meeting.

REPORT OF THE COUNCIL.

The Council of the American Folk-Lore Society, according to a proposition submitted March 6, 1888, elected Mr. W. W. Newell, of Cambridge, Mass., Secretary, and also empowered him to act as

Treasurer until that office could be otherwise filled. The Council further appointed Mr. FRANK HAMILTON CUSHING, of the Hemenway Exploring Expedition in Arizona, Dr. JAMES DEANS, of Victoria, B. C., and Dr. H. CARRINGTON BOLTON, of New York, N. Y., Assistant Secretaries for that year, their duties being defined as correspondence with the Secretary and editors of the Journal, with reference to the collection of material.

The Council empowered the President, together with two Councillors whom he should select, to act as a Committee on Finance, who should have authority to appropriate such sums as might be necessary to meet the expenses of the Journal, and other charges of the Society, with instructions to report at the end of the year.

The Council transmit the report of the Committee on Finance, which has received their approval.

The following measures are recommended to the Society for adoption at the Annual Meeting:—

First. The establishment of some form of life-membership. A desire has been expressed that provision be made for the reception of such members, and it is believed that such arrangement would lead some persons to unite with the Society who are not now included in its number. It seems to the Council that payments for life-membership would be the easiest way in which a fund could be raised; and they recommend that the fee for such membership be fixed at fifty dollars, life-members to have in perpetuity the same privileges as those now obtained by annual subscription.

Secondly. Provision for a permanent and responsible Treasurer; to this end they suggest an addition to the rules, according to which a Treasurer shall be elected by the Society at its Annual Meeting, who shall become *ex officio* a member of the Council.

Thirdly. The Council advise that members of the Society be encouraged to establish Local Branches, wherever such action shall be found possible.

Fourthly. It is recommended that the Society give authority for more extensive publication. The Journal of the Society is obviously inadequate to the presentation in full of the mass of material. It seems desirable that provision be made for issuing a series of monographs, of which at least one volume may be annually issued.

In reviewing the work of the year, it appears to the Council that progress has been made in the direction of encouraging collection of American folk-lore; and they feel that the field is so extensive, and the time so short, that there is necessity for greatly increased energy. They therefore urge activity in extending membership. It ought not be difficult to procure, among the American people, a thousand members; such number would enable the Society to exer-

cise an influence in some degree commensurate with the importance of its object. The Council trust that at the next Annual Meeting they may be able to report a considerable increase in the strength of the Society.

On motion, the report was adopted without discussion.

The report of the Committee on Finance was read as follows:—

REPORT OF THE COMMITTEE ON FINANCE.

By a vote of the Council March 6, 1888, it was resolved that "the President of the Society, together with two Councillors whom he may appoint, constitute a Committee on Finance, who shall have power to appropriate from funds on hand such sums as may be necessary to meet the expenses of the Journal, and other charges of the Society; and that such committee report to the Council at the end of the year."

In accordance with this vote, the President appointed to form this committee the Secretary of the Society and Mr. HORACE E. SCUDDER, of Cambridge, Mass. A report was presented at the end of the year, embodying the financial statement submitted below.

The earlier numbers of *The Journal of American Folk-Lore* were printed from plates. It was the opinion of the committee that a demand would arise which would exhaust the first edition, and that the extra expense of electrotyping would be more than made up by the advantage of being able to print additional copies if it should seem advisable so to do. The demand, however, not proving as great as had been expected, and economy appearing necessary, Nos. 6 and 7 have been printed from type, seven hundred copies being the edition ordered. In addition to this number, one hundred copies are divided into separates for authors.

In the opinion of the committee, the choice of a publisher was the wisest which could have been made, the beauty of the work, and accuracy attained in setting up the matter in aboriginal languages which has from time to time appeared in the Journal, together with the advantages offered in the way of distribution, fully meeting their expectations.

The expense of the seventh number of the Journal will probably be met by the amount in the hands of the Secretary at the date of this meeting, together with a further small balance now to the credit of the Society on the books of Houghton, Mifflin & Co., so that there will remain to be carried over, at the end of the year, a sum consisting of such additional collection of membership fees as may be made during the remainder of 1889. A statement of this balance

will be printed in the first number of The Journal of American Folk-Lore for 1890.

Respectfully submitted.

FRANCIS J. CHILD,
W. W. NEWELL,
HORACE E. SCUDDER,
Committee on Finance.

1888.

Receipts.

From 248 membership fees	\$744.00	
Through Houghton, Mifflin & Co. : —		
Subscriptions	\$68.46	
Sales	203.80	
Advertising	22.50	
	<u>\$294.76</u>	
Deduct commission at 10 per cent.	29.48	265.28
Total		<u>\$1,009.28</u>

Expenses.

Manufacturing Nos. 1, 2, and 3 of The Journal of American Folk-Lore	\$783.06	
Additional printing (circulars, reprints, binding, etc.)	55.45	
Mailing expenses	36.95	
Expenses of Secretary for printing, stamps, clerical work, etc.	<u>53.70</u>	<u>929.16</u>
Balance at end of year		<u>\$80.12</u>

On behalf of the Editorial Committee, appointed at the meeting for organization, a report was made, as follows : —

At a meeting held for the purpose of organizing the American Folk-Lore Society, January 4, 1888, FRANZ BOAS, T. FREDERICK CRANE, J. OWEN DORSEY, and W. W. NEWELL were appointed as a committee "to make arrangements for editorship and publication of the journal of the Society during the current year, and until the date of the next Annual Meeting."

The rules of the Society provide for the establishment of a journal of a scientific character, calculated to promote the collection and publication of the folk-lore of North America. In the original proposal which led to the formation of the Society, the objects for which a journal was to be maintained were defined as two : namely, first, the collection of American folk-lore, in its various branches; and secondly, the study of the general subject, and the publication of the results of special students in this department.

In accordance with these indications, the editors have wished to devote the greater part of the space at their disposal to the publication of original material heretofore unprinted, and obtained from personal observation ; they have not, however, intended to exclude

valuable material relating to other parts of the world, nor to reject theoretical discussions, when the latter should appear sufficiently scientific in character.

The name which it has been thought proper to give to the journal of the Society is "The Journal of American Folk-Lore." If it had not been for the sake of brevity, the words "and mythology" might have been added. The editors understand that the mythological conceptions of the aborigines of America in particular, and of primitive races in general, are included in the scope of the researches of the Society.

They hope that it may be possible to give extension to the Bibliographical Department of the Journal. Under the heading of "Record of American Folk-Lore," it is intended to give an account, as nearly as possible complete, of the progress of collection in North and South America. It seems also desirable that the Journal shall contain a fairly good bibliography of the more important researches made in the different fields of folk-lore and mythology. In order to render this possible, somewhat more space will be necessary, which it is hoped that the growth of the Society will render it possible to provide.

The editors trust that the Journal, conducted with these purposes, may be able to give an impulse to the study of popular traditions in America, and especially to that additional collection which is in their opinion necessary to elucidate many problems of anthropology.

The meeting then proceeded to the election of officers.

The chairman stated that Professor CHILD wished it to be understood that he did not desire a reelection. It would therefore be necessary for the Society to select another presiding officer. In his opinion, in a society composed of members from widely distinct sections of the country, it would be well that the President should hold office only for a year, in order that different interests might be successively represented in that office. With regard to the Secretary and Treasurer it was different. He thought that these should be elected for a term of five years. As there was nothing in the rules to prevent it, he proposed the following resolution :—

Resolved, That a Secretary and Treasurer be elected at the Annual Meeting, each to serve for a term of five years.

The resolution was adopted.

Nominations being made, WILLIAM WELLS NEWELL, of Cambridge, Mass., was elected Secretary, and HENRY PHILLIPS, JR., of Philadelphia, Pa., Treasurer ; each to serve for five years.

The meeting then voted that the chairman appoint a committee of three, who should report nominations for a President, and a Coun-

cil of fourteen members, for election by the Society. The chairman appointed Dr. FRANZ BOAS, of Worcester, Mass., and Messrs. VICTOR GUILLOU, of Philadelphia, and WILLIAM JOHN POTTS, of Camden, N. J., to serve as such committee.

The meeting then proceeded to consider the recommendations of the Council, the first matter being the admission of life-members.

Notice having been duly given of an intended change in the rules providing for the admission of such members, Dr. BRINTON proposed that the rules read as follows:—

Rule 3. The Society shall consist of life-members, and of members who subscribe an annual fee of three dollars, payable on the first of January in each year.

Rule 4. Life-members shall become such by the payment of a fee of fifty dollars, and shall be entitled in perpetuity to the same rights and privileges as those possessed by annual members.

The proposition was unanimously adopted.

The next subject of consideration was the editorship of the Journal.

Dr. FRANZ BOAS said that the greater part of the work of the Journal, during the time of its existence, had been done by the Secretary of the Society, acting as General Editor. He was therefore of opinion that the name of the latter should appear as editor.

Dr. BRINTON suggested that the Journal be directed by an editor, and by an Editorial Committee, who should be named by the Council. This suggestion having been put into the form of a motion, was adopted.

The question of publication was then taken up.

Mr. NEWELL said that he had received a letter from Professor Fortier, of Tulane University, who had collected a large amount of lore in that state, lamenting his inability to procure the publication, in a connected form, of his material, which was of much interest and value. Also Dr. Franz Boas, having been unable to find any medium of publication for his great collection of valuable Eskimo matter in America, had recently provided for its publication in Holland. It struck him as very discreditable to American scholarship that American matter of the utmost interest should be neglected in the United States, and obliged to seek appreciation and financial support in Holland. He therefore trusted that some means might be found to remove such a stigma on the credit of American liberality.

Dr. BRINTON said that it had been thought that, in addition to The Journal of American Folk-Lore, the Society might issue a series of monographs. In this series, volumes dealing with matter relative to aboriginal races might alternate with those treating of immigrant stocks. These volumes might be offered to such members as desired

to obtain them, at a greatly reduced price as compared with that on which the public would be allowed to procure them. He suggested that the Council be given authority to arrange for such publication.

Mr. W. J. POTTS moved that authority be given the Council to provide for additional publication, in so far as the funds at their disposal should enable them to take such measures.

The resolution was adopted.

The chairman mentioned, as an additional recommendation, the composition of a *Questionnaire*, or guide to the collection of folk-lore, which might be circulated in pamphlet form. He advised that the Council appoint a committee on publication, which might be divided into different divisions according to specialties, and which should be instrumental in drawing up such a guide to inquirers.

The Council was requested to procure the compilation of such a pamphlet.

The matter of local branches coming up, it was stated that the intention of the members in Philadelphia was to form a local organization in connection with the main Society.

A resolution was adopted that the Society deems it desirable that local branches should be formed wherever possible.

No further business coming up, the meeting proceeded to the reception of papers.

Mr. W. W. NEWELL offered a paper on "Additional Collection a Pre-requisite to correct Theory in Folk-Lore and Mythology." (The substance of this communication is printed below.)

The subject being opened to discussion, and the question of the probable antiquity which might be assumed as probable for native traditions being suggested,

Dr. BRINTON referred to the genealogies collected on the north-west coast by F. Boas, some of which go back fifteen or sixteen generations, and to those recorded by H. Hale in the Sandwich Islands, which extend to twenty generations, as examples of permanence of family traditions in rude stages of culture.

Dr. BOAS said that it was true that every tribe had its separate sacred language. There was a question, however, regarding the antiquity of the traditions contained in these. He had been led to the conclusion that the traditions were by no means necessarily of great antiquity, but that some of them, on the contrary, were of recent origin.

With reference to games symbolizing day and night, alluded to in the paper, Mr. CULIN stated that it was well known that the Orientals generally attached similar astrological significations to the white and black pieces used in playing the game of Nerd (our back-gammon), and even in Japan, where the game has been known from

an early time, it is stated on the authority of a native encyclopedia, the *Kum mō dzu e tai sei*, that the black and white stones with which the game is played symbolize the day and night. (Cf. "Chinese Games with Dice," p. 16, Stewart Culin, Philadelphia, 1889.)

Mr. CULIN, of Philadelphia, read a paper on "Chinese Secret Societies in the United States." (This paper will be found printed below.)

Mr. GEORGE LYMAN KITTREDGE, of Harvard University, delivered orally the substance of a study on Superstitions connected with Human Saliva.

In the course of discussion —

Dr. D. G. BRINTON observed that some portions of folk-lore relating to saliva and expectoration find a ready explanation in the sensitiveness of the salivary glands in their function to subjective and objective impressions. Certain odors and even sights stimulate or check the secretion or alter its character. Jean Paul Richter tells the story of a practical joker who disturbed a choir of children by eating a lemon before them, the sight of which excited the flow of saliva. "To make the mouth water" is a familiar saying expressive of the increased response of the glands to sights or even descriptions. Public speakers not at ease before their audiences are often greatly annoyed by dryness of the mouth, the result of cessation of the secretion under mental emotion. Disgusting odors affect the glands and prompt to ejection by causing greater viscosity of the sputum. These and similar physiological facts will explain the presence of similar saliva customs in nations remote from each other.

Dr. BOAS said that the Indians of the coast of British Columbia believe that whenever an enemy gets hold of part of the body of a person, he is able to bewitch him. Now, parts of clothing that are impregnated with perspiration and saliva are the most powerful means; therefore care is taken that all these parts are destroyed, particularly saliva. When indoors, the Indian always spits into the fire, when out of doors, he covers his expectoration with earth, or rubs it with his foot until it disappears. The natives of Victoria, B. C., believe, that to spit a mouthful of water upon a sick person relieves his pain. In legends, saliva is endowed with peculiar powers. To spit into the eyes of a blind person restores his eyesight. The idea is found in a well-defined group of tales from the North Pacific coast of America. In Eskimo legends, bird dung has the same power. The Indians of the North Pacific coast cut their tongues, and spit the blood upon their hands, when they imagine themselves to encounter a supernatural being or a man endowed with supernatural powers. They believe themselves able, by this means, to avert evil consequences. Saliva, or the excrement of the

nose, and tears of unfortunate, deserted persons are, in some tales, transformed into a human being, who later on becomes the support of his parent, and is always endowed with magical power. In Eskimo tales, to spit toward the various points of the compass is a means of producing a dense fog.

At the invitation of the University of Pennsylvania, the members of the Society proceeded to join the College Association of the Middle States in lunch at the refectory of the University.

The Society resumed its session at three o'clock.

The committee appointed to consider nominations for officers made a report as follows :—

President — Dr. DANIEL G. BRINTON, of Philadelphia.

Council — HUBERT HOWE BANCROFT, San Francisco, Cal. ; FRANZ BOAS, Worcester, Mass. ; G. BRÜHL, Cincinnati, O. ; THOMAS FREDERICK CRANE, Ithaca, N. Y. ; ALICE C. FLETCHER, Nez Percés Agency, Idaho ; VICTOR GUILLOÛ, Philadelphia, Pa. ; HORATIO HALE, Clinton, Ont. ; MARY HEMENWAY, Boston, Mass. ; HENRY W. HENSHAW, Washington, D. C. ; THOMAS WENTWORTH HIGGINSON, Cambridge, Mass. ; WILLIAM PRESTON JOHNSTON, New Orleans, La. ; OTIS T. MASON, Washington, D. C.

Vacancies on the Council are to be filled by the Council itself.

These nominations were unanimously adopted.

At the afternoon session, the Secretary read a paper by Mrs. FANNY D. BERGEN, of Cambridge, Mass., on "Some Saliva Charms." (This paper will be found printed below.)

Mr. KITTREDGE enumerated some additional superstitions relative to the subject.

Remarks were also made by Dr. BOAS, and by Rev. Mr. DOUGLASS, of Philadelphia.

Mr. HENRY PHILLIPS, JR., of Philadelphia, read a poem entitled "Primitive Man in Modern Belief," its purport being to exhibit the manner in which superstition, originating in conditions of savage life, continues to influence the thought and life of mankind. (This poem will be found printed below.)

The Secretary read a paper by Miss MARY A. OWEN, of St. Joseph, Mo., on "Voodooism in Missouri."

Mr. NEWELL said that it had lately been shown that the word Voodoo was derived from Vaudois, the unpopularity of these mediæval sectaries (the Waldenses) having occasioned the reproach of sorcery to be applied to them, so that the name of Vaudois came to signify simply a witch. The reports concerning the proceedings of the Vaudoux or Voodooes of Hayti and Louisiana were substantially identical with those relating to the French Vaudois of the fifteenth century, and this correspondence had induced him to suspect that

the American reports were chiefly mythical. However, it might turn out that there actually was among American negroes a worship and organized sect, as well as a system of conjuring, which latter was admitted to exist. In that case, it would probably be found that the superstition was composed of elements derived from many sources, and included European and African contributions. The difficulty was to get any evidence better than hearsay. All the accounts of the proceedings of the supposed sect, which had heretofore appeared, were based only on popular report, no more to be trusted than tales respecting European witchcraft. Such had been especially the case with Haytian accounts, which, in spite of the authority on which they had been promulgated, were merely a tissue of popular tales.

Observations on the subject were made by Messrs. PHILLIPS, ELWYN, BRINTON, WILSON, and KITTREDGE.

MR. STEWART CULIN read a paper, prepared by himself and Mr. W. W. NEWELL, containing a collection of paragraphs, consisting of cuttings from newspapers, illustrative of negro sorcery in the United States.

The meeting then adjourned.

In the evening a reception was given to the American Folk-Lore Society by the Penn Club, at their club-house, 720 Walnut Street.

On Saturday, November 30, the Society met in the rooms of the Historical Society of Pennsylvania. Mr. V. GUILLOÛ, of Philadelphia, being in the chair.

An address on the present state of the study of folk-lore was expected from Professor T. F. CRANE, of Cornell University; but its delivery was prevented by the indisposition of Professor CRANE.

A paper was read by Rev. E. F. WILSON, of Sault Ste. Marie, Ont., on "The Kootenay Indians," of which the following is an abstract:—

The Kootenay Indians (the name being also spelt as Kutonaga) live in the space bounded by the Columbia River, the Rocky Mountains, and Clarke River, a wild country abounding in game, contained partly in Idaho, partly in Montana, and partly in British Columbia. The Flat Bows, a section of the tribe living in Canada, are canoe Indians, earning their money chiefly by canoeing for the miners. They possess several herds of horses and cattle. Their method of breaking horses consists in catching and tying the animal, then throwing at the beast buffalo skins and other objects, until it is terrified into submission. The women ride astride, quite as well as the men, and children learn to ride as early as to walk. These Indians carry on salmon fishing in the Columbia River, taking great quantities of fish by spearing or in baskets placed below the

falls. Division is made according to the number of women, each getting an equal share. These Indians during the summer, live in teepees or conical huts made of poles and covered with skins, during the winter, in log cabins plastered with mud. The dress of the men consists of a shirt of European manufacture, blanket breech-cloth and blanket leggings, the hips and outer part of the thighs being left exposed ; on their feet they have moccasins, and their necks and ears are adorned with ornaments made of bears' claws and moose teeth. The women wear a loose cotton garment reaching almost to the feet, and confined round the waist by a leathern belt. Most of these people are now members of the Roman Catholic Church. Their most prevalent diseases are ophthalmia and scrofula. The bath-house for the steam baths in use among them is made by digging a hole from three to eight feet deep, and sometimes fifteen feet in diameter. This is covered with a dome-shaped roof of willow branches covered with grass and earth. Only a small hole is left, and this is closed after the bathers enter. Stones are heated red hot on the outside and passed within, and water is poured over them. In this oven, they revel for a time, singing and praying, and then plunge into the nearest stream. Sickness is supposed to be caused by an evil spirit, and the effort is to drive out this spirit from the patient. The latter is usually stretched on his back in the centre of a large lodge, while his friends sit round in a circle beating drums. The sorcerer, grotesquely painted, enters the ring chanting, and proceeds to expel the spirit by pressing both clenched fists with all his might in the pit of the stomach, kneading and pounding also other parts of the body, blowing occasionally on his own fingers, and sucking blood from the part supposed to be affected. This people are polygamous, capacity for work being regarded as the standard of female excellence. To give away a wife without a price is regarded as highly disgraceful to her family. This tribe, like all Indians, are fond of gambling, which they do by shuffling sticks, guessing in which hand a small polished bit of bone or wood is concealed, or by rolling a small wooden ring and then throwing a spear in such manner that the ring may fall over its head. But the most common form of sport is horse-racing ; upon the speed of his favorite horse the Indian will stake all his possessions.

Among legends of the Kootenays, that relative to the origin of the Americans is as follows : In ancient times, they themselves and the Pesieux (French Canadian voyageurs) lived together in so much happiness that the Great Spirit above envied their happy condition. So he descended to the earth, and as he was riding on the prairies on the side of the Rocky Mountains, he killed a buffalo ; out of the buffalo crawled a lank lean figure, called a "Boston man," and from

that day to this their troubles began, and they will never more be in peace until they go to the land of their fathers.

They have also a tradition as to the origin of mosquitoes. Once on a time, they say, there lived on the banks of the Fraser River a bad woman who caught young children and ate them, carrying them off in a basket of woven water-snakes. One day she caught a number of little children, and carried them back into the bush in the basket. The children peeped out of the basket, and saw her digging a pit, and making stones hot in the fire, and they knew she was going to cook them as the Indians cook their meat, so they plotted together what they would do. By and by the old hag came to the basket, lifted them out, and told them to dance around her on the grass, and she began putting something on their eyes so that they could not open them. But the elder children watched their opportunity; and while she was putting hot stones into the pit, all rushed forward, toppled her over, and piled the fire in the pit on top of her till she was burned to ashes. But her evil spirit lived after her, for out of her ashes, blown about by the wind, sprang the pest of mosquitoes.

The writer cited two stories from the manuscript notes of Dr. Boas, and also acknowledged his obligations to Mr. M. Phillips, of the Kootenay agency, from whom by correspondence he had derived much of his material.

Dr. BRINTON inquired in reference to the number of hot stones used in heating the sweat-lodge. Among the Lenâpé there must always be precisely twelve, the number being doubtless connected with some mythological significance.

Mr. WILSON replied that he had not seen so many as twelve used, but had not noted the exact number.

Mr. MOONEY, of Washington, remarked that these baths were in use throughout North America. With regard to the ceremonial detail, he could not say. The sacred number was usually four, or, if not, five. Among the Cherokees it was four or seven.

With regard to rabbit-myths, mentioned by Mr. WILSON,

Dr. BRINTON remarked that the myth of the rabbit was well known in ancient Mexico. There it appears to have arisen from the notion of the natives that the figure seen in the full moon is that of a rabbit. It was called *tochtli*, the rabbit, and the name was applied to one of the four types under which the years were grouped in the Aztec cycle. The animal was not considered astute, but the reverse, and the gods who presided over the silly stage of inebriation were called *totochtin*, the rabbits, and are so portrayed in the Aztec picture-writing.

Mr. JAMES MOONEY, of the Bureau of Ethnology, read a paper on the "Cherokee Theory and Practice of Medicine," giving an account

of the discovery by him among the Cherokees of North Carolina of manuscripts in which the medicine-men of that tribe had written down their medical formulas. Mr. Mooney's researches will be printed in full by the Bureau of Ethnology. An abstract of his paper will be found below.

Dr. BRINTON read a paper on "Folk-Lore of the Bones." (This paper is printed below.)

Professor MORRIS JASTROW, JR., of Philadelphia, remarked that Dr. Brinton's views found confirmation and illustration in the funeral customs of the ancient Babylonians. It has been ascertained that cremation was the method in vogue among the dwellers of Southern Mesopotamia from very early times, but it is still undetermined whether the process of burning was ever a complete annihilation. At all events, from a certain period on, we find decided evidence that it was incomplete; no doubt this was intentional, and for the purpose of preserving the bones. These were carefully gathered together and placed in jars or under dish-covers (as figured in Perrot and Chipiez, "*Hist. de l'Art dans l'Antiquité*," ii. 347, etc.). In time cremation assumed a purely symbolical character, the process becoming less and less complete, until it finally yielded to the rite of burying. Professor Jastrow thought that the transition from burning to burying could not be explained unless it be assumed that while the former was still in use, a religious idea was gradually developed which occasioned the change, and this idea he found in views regarding the sanctity and importance of the bones, which Dr. Brinton had shown to be common to so many nations of antiquity. Possibly, among Babylonians, it may only have been considered necessary to preserve certain bones, and gradually this list may have been extended; but however this might be, for his own part he believed that at no time, while the custom of cremation existed among them, was it intended to be so complete, but that care was always taken to preserve some part of the body, and this partial preservation being fully as essential as the burning. Burying, according to this view, would be a substitution, which would arise out of cremation in consequence of opinions respecting the importance of preservation, while correspondingly, cremation, after passing through the symbolical stage, would entirely disappear.

The use of the coffin for burying the dead arises out of the same desire to preserve the bones, and in the various shapes of Babylonian coffins we can always distinctly see the original jar or dish-cover to which, as in the course of time a greater part of the body was preserved, was made an attachment in order better to accommodate the remains. In the coffin now in use among the Arabs and Persians of Mesopotamia we still have the circular or oblong opening

at one end, through which the body is inserted. In this opening we see the survival of the jar, and in this survival the proof for the preservation of some of the bones at a time when "cremation" was still practised.

Finally, in connection with the curse involved in grinding the bones to dust, to which Dr. Brinton has referred, Professor Jastrow called attention to the custom of the Assyrian kings to *expose* the bones of their enemies to the light of day, as the most dire punishment to be inflicted on them. Thus Assurbanipal relates in his annals (V. Rawlinson, 7, 70), how he opened the graves of the kings of Elam and carried their bones to Assyria. Sennacherib (I. Rawl. 43, 8) speaks of having taken the bones of some of his enemies out of their resting-places, and incidentally, we learn from a passage in another inscription of the king, with what horror the Assyrians regarded the thought of having the bones of the dead "held up to the sunlight" (to quote the Assyrian phrase used in this connection). The eighth chapter of Jeremiah has reference to the custom, and it is evidently this chapter which the author of Baruch, ii. 4, has in mind.

Professor MUNROE B. SNYDER, of Philadelphia, read a paper entitled "Survivals of Astrology." (This paper will be found printed below.)

Professor ALBERT H. SMYTH, of Philadelphia, made remarks on the subject of "Teutonic Folk-Names in America," of which the following is an abstract:—

The aid rendered by philology to folk-lore has been uncertain and irregular. The explanation of the meagreness of results, and the mistrust with which conclusions thus derived have been regarded by archæologists, is to be found in the period of agnosticism in philology in which we have been living, and out of which we seem about to emerge. For more than thirty years no student of Teutonic philology has dared to call his soul his own. Of the most successful and aggressive school of *Fung-grammatiker* Weinhold said: "That it remained to be seen whether their wisdom would last longer than a rainbow." But there is now proceeding a codification of knowledge, and our understanding of the Teutonic past is becoming settled upon surer principles. This fortunate movement in philology will have its fruit in placing beyond question the source and significance of many ancient customs, names, and superstitions, retained by Germanic peoples, and still current in the United States.

It was the mistake of Grimm to seek for the explanation of proper names in mythology; our simplest proper names, he held, were to be explained as derived from attributes of the gods of the Northern religion. Thus such names as Wiemer, Wymer, Wigmore, Weiger,

Wickardt, Wyman, etc., are to be traced not only to *Wig*, meaning "war," but to *Wig*, "a designation of a northern god, identical with Mars of classical mythology."

There is a mine of folk-lore in baptismal names of German-Americans. For example, Hilda (the battle-maiden), and Gertrude (the spear-maiden) carry imagination back to the days of Beowulf and the Edda, when, as Weinhold points out in his "*Deutsche Frauen des Mittelalters*," all women had heroic or warlike names. Many names have acquired their association in their progress through the centuries. Thus the primitive Frederick, which appears in the Gothic "*Kalends*" as *Friothereiks* (prince of peace), takes on a strange signification in the Middle Ages, and Wayland or Wieland perpetuates the ancient myth of Weland so universal in old German but so infrequent in Anglo-Saxon.

The names of weapons and armor have given us groups of proper names. For instance, the ancient *Ger* (spear), which occurs as the *Grundwort* in the name of a people (*Gar-Denas*) in the first line of the Beowulf, is reproduced and remembered in Gerbert, that is, Gerbraht, spear-bright), Gerhard (Gerhart, spear-bold), Gertrude, etc.

There are interesting and significant hints of the origin of popular appellations in another group of names represented by Walker or Welker (*Tuchwalker*, fuller of cloth), around which cling memories of courtly poesy and of Walther von der Vogelweide. Very ancient names like Adolf (atha-ulf), Alphanse, Adalheid, Adalung, etc., which have the venerable *Adel* as the first element in their composition, are the best means of discovering the regulations of the oldest Teutonic *sippe*.

A large group of names are derived from popular superstitions of witches, elves, fairies, and demons. Nixon and Nixie from the water-monsters with which Beowulf fought; Alboin and Alfred from Alb or elf; the devilish mischief which the elves occasion is called in Dorset, England, "Awfshots," or "elf-madness" and he had, in fact, found this Awfshot and Alfshot as a family name among the Germans of Pennsylvania.

The air of America is unfavorable to the growth of persistence of old traditions. They are found, however, in great numbers lodged in the names that descend almost unaltered from generation to generation. A collection of the proper names of Pennsylvania and Ohio, for instance, would give good returns to the scholar who could bring to their analysis strictness of philological method.

Mr. W. H. BABCOCK, of Washington, D. C., presented a paper on "The Derivation of Folk-Tales and Folk-Songs in the United States."

The writer divided the traditional deposit of this sort into fiction,

song, and rudimentary drama. According to another principle, they may also be classified into material belonging originally to the English language, and that derived from other nationalities, as French-Creole, Spanish, or Pennsylvania-German. English tales may again be separated into those which were developed in this country, and those which were imported in their present form. The latter class have been recorded in sufficient number to prove that they existed in considerable quantity. These tales are often found attached to localities, and many are related of places along the Potomac and its tributaries. Some of these legends are apparently of Indian origin; others are connected on one side with European superstition, on the other with local history. Ballads might be divided into those sung by professional minstrels and true folk-songs. The former were little known in this country; but the writer had a vague recollection of a half-witted person, belonging to the neighborhood of Hartford, Connecticut, who eked out a living by reciting the ballad of Chevy Chase. Of true folk-songs, a good number have been preserved in the older States, for instance in Virginia, generally in a fragmentary form, being remembered chiefly by means of the melody, and often full of allusions unintelligible to the speaker. (See mention of these in the "*Folk-Lore Journal*," London, January, 1889.) As to childish games, the language and character of these are almost invariably Old English. The plantation jingles of the negroes do not take any hold on the memory of white children. A number of these games, which are of a wild and primitive character, may go back to Celtic antecedents.

Professor ALCÉE FORTIER, of New Orleans, La., presented a paper on "*Louisiana Folk-Lore Stories*."

The time for adjournment having arrived, Rev. E. F. WILSON, on the part of visiting members, offered a resolution, thanking the members of the Society in Philadelphia for the hospitality and attention which had made the meeting one of great profit and interest to all who had taken part in it.

It was also understood that thanks should be presented on the part of the Society to the University of Pennsylvania, and to the Historical Society of Pennsylvania, for the courtesy and hospitality offered by those institutions.

The meeting then adjourned, after which the members partook of a lunch at the Stratford Hotel provided by the members of the Society in Philadelphia.